

M-1127 Music Berkeley Friday Jan. 27, 1967

It is on? Yes, it is good. So now no evening even with music is complete without saying something. And the difficulty is always to know what to say that is appropriate. Music by itself stands on its own feet. So I don't think it is necessary to explain it. Moreover, I don't want to explain it, because either it as you know what I said last week either it's there or it isn't. If it isn't there then maybe ~~xxx~~ it's my fault. If it isn't there maybe it's your fault. You listen always to music, I think, with the wrong kind of ear. And you always are affected by what has gone on for a very long time. I said the other day that music should be taken for whatever it is without any explanation, without trying to put it in any kind of words, just take, as you take the blue sky. Do not describe it, do not compare it, and only sometimes say, "isn't that deep blue?" But you don't say "it's like indigo" because it has no particular meaning. If indigo has a meaning you can say it's like the sky. One ought to learn to take things, impressions, for whatever they are, without any attachment, without any handle. Much of, as you know, what music is at the present time and as presented, it prevents people from really hearing music the way it ought to be, and as a result of this kind of sound combinations that I call music because it sounds a little bit like it, it is really an expression of something of one's life in some form or other. And sometimes the form is an old familiar form like a piano when, of course, there are keys to be struck, and strings, and you're dependent on an instrument. The most beautiful one of course is your voice, because you can modulate that. But sometimes, whatever you have then, as a piano, you have still a little bit of a chance of doing something with it, and although the form is there, it is familiar,

something has to be poured into it which is not familiar. What should be poured in that kind of thing is your life. And life in its best form for each person has what we call in Gurdjieffian terminology, that what is magnetic center. Magnetic center, at present time, is, not very much combined, it happens to be at a certain place, sometimes a little bit more centrally ~~is~~ located, sometimes in the neighborhood of what is your essential essence. Sometimes it's close to your heart. In most cases it is still a little bit too much spread out all over the body as a form of life in different cells. And the first trouble is that we have to connect it and combine it and put it together, and make it more centralized so that it could really start to function; because as it is at the present time when we try to use it, it's just a little drop ~~is~~ you put in some kind of a form. What is really needed for that is to fill it, to fill it in such a way, you might say, that then you give yourself in that, and then it might be possible, at a certain time, that you break the form, and there it is by itself, and there it is by itself, and that is the reality of life. Reality of life does not need a form; music as such does not need a form. It is there, rates of vibrations, combinations, we use instruments, we have to, to some extent. But, at ~~any~~ any event, when it is there, without instruments, if you could even see it, in that way as if the vibrations reach you, because it is not instruments, it's only the cause of the vibrations. That what really - what is running? Oh! stop the darn thing, it is not necessary. We'll do it latter. - if rates of vibrations could exist by themselves, without thinking about what the cause is, or the source, and also if you could take it as something that does not have to go through your ear, but that can reach you, in your heart direct, as if, you might say, it is poking at you, as if it is

surrounding you, as if it wishes to penetrate, as if you, all you have to do is to become open to it. Much of that what is written ~~now~~ about music and what is judged and what is critisized is done by people who have unfortunately no more ear to hear with. They are so stuck in what they have been taught, and, of course, if you come in that sense, very profficient, and probably very brilliant and lovely. But still they miss something that is real life and whenever they are confroneted with something of this kind, meager as it is and I'm - I'm very well aware of that, I know how, how poor it is, don't think that I - that I don't know it. But at the least it has an attempt a beginning of something that could remain alive and that sometimes if it is struck and you hear it, it will continue to sing in you. It will give you a taste, and a taste may last a little while. But you see you have to be much more open than usual and for that I say don't, don't classify it; don't give it a name; just listen, doesn't matter what is as long as you are affected. It is not art in the real form it is just an expression - I call it life because, what else could it be? It is not technique, it is not even combination of sounds and it is not even based on a definite science of rates of vibrations being connected. It is as I say that what is poured into it, and temporarily takes on that form, and then, it breaks the form and you receive it, and it enters then as life. And then you are fed, if you can be fed, if you're open enough you can take it. So now you can run your -- hellish machine --(Jerry: "Shall I turn the other one off?") -- Ya turn that off.

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Something about work. When you think of "I", little "I" or bigger, full grown, functioning like an entity, what does it mean to you? Because I think you have to be quite clear about what is really meant when one says "I". "I" observes it. Who says what? You see I

have to use my brain and my voice. I have to have a wish, which is definitely subjective. I have to have a thought about the possibility of objectivity; but it isn't, it's only a thought, there is no reality. So any determination that I have regarding work, always is subjective. Now, how is it possible that anything that is subjective, like a wish or like a thought can produce something that is objective and is going to function that way? In the first place, I say, I as created as if it exists and then I believe that in the existence and helping it to remain in existence, that is giving it work to do, that it gradually will change from this as-ifness into the reality of being. Of course, I can believe that, I can hope for it. That is, I can say, yes that will take place but, what is this what takes place when an as-ifness goes over into reality? Exactly the same when I say, I can explain to me what it is to be objective when it is something that is non-subjective. And again I use subjective terms in order to define something that is so-called objective and I really have no concept. I want to create little "I". "I" has to be objective. How can I in my subjective state create it? You see, it is obvious that whenever one starts to think about work and one wants to use this kind of a terminology and hope that then sometimes when one actually is working this little "I" starts to be an objective faculty and ultimately may grow out into a full-grown "I-ness" or sometimes one says it grows out into an intellectual body which then as an intellectual body starts to function in the real intellectual sense of recording that what are facts about myself. So that really, that what is intellectual body would become for me my soul which when it has full-grown will have power over me to tell. But you see, I go over now from this do of the intellectual body into a realm of objectivity about which I don't know

anything that only that I hope it exists and sometimes I have an assurance that it must exist and also I sometimes I say I have an ~~fix~~ idea that something is possible in that realm of objectivity. The only thing that is objective in me are two things: One is the realization of a moment of life and the other is life itself. When life itself is recognized in the moment, it then becomes for me an experience and an experience that for me is reality. If I therefore want to create "I", I have to use something in me that is already objective, in that sense, small as it may be. And I have to use two things: One is the magnetic center which exists you might say partly in order to tell me that my conscience ought to be changed; and the other is a moment, in order to tell my head that that what I consider time and manifestation and form is not reality as such but that it is only a representation of a form of life on earth. When I start to realize that, then with this particular wish which has to be tinted by means of magnetic center and it has to be motivated by the fact that magnetic center knows that it is caught in ~~some~~ one's life. It is caught in that what is all the manifestation of a human body. The reasons why it is caught, why it has to be imprisoned, that is a different question because it happened to be around earth when that human being was born or conceived and you might say that it was then taken; again a very strange idea, to take something that is infinite, to put it in a form. But one can imagine this kind of thing taking place when the totality of anyone existing can be at any one time subject to a certain facet which is turned toward the outside world. And in that sense, that what is a human being is a phase only, a certain section appearing as if it is part from life and that is what we have been taught; but in reality it is life in itself

and it is, in principle, exactly the same as the totality of all life. So that what is represented in a human being as alive, is, we call it, magnetic center; it is if that kind of a center is magnetically attracted to that what is the totality of God. "that what is objective as a possibility of me I now use to create "I" and I put in this "I" in all the terminology of my subjective nature, trying to describe it, trying to give it a form, trying to give it food, trying to have a wish; I must pour into that one or two little drops of magnetic center which give it a quality of life. Otherwise magnetic center will not fill its function. It will have to make contact with something that it can create in order to link up with it so that afterwards, that what is "I" will help to free magnetic center itself. It is as if it is imprisoned and it throws out the possibility of a cord or a line or some kind of cable sometimes, hoping that that in the wind will be caught to something that could give it an anchor. It is as if the ark finally reaches Mt. Ararat and then has again firmity under it and then everybody can go out because there is an assurance that will continue to live. This is what takes place with magnetic center. It creates at the time something to which it can attach itself and that is the little "I" and whenever it is fed it is the magnetic center that enters into the wish to be awake. You see unless you understand this, where it comes from, you will always have an idea - why should objectivity even be possible to exist on earth. In that way, that what is now in existence is only a transference of what that already which exists in each man. And it's only because we don't know that it exists in each man and that each person is in that sense then a replica of whatever God may be. That each person will without his form, with his real life, is infinity. In

the moment of each life's value as time becomes absolute for a person who experiences it. This is of course the moment of existence, a moment which is without time limitations or even space limitations. It is a point in space, a point in the totality and in it I would almost say the coat of infinity which surrounds God when he appears on earth. This is the image of man as he ought to be, the way he should manifest; that what he always should remainin conscious of, and what will ultimately produce in him a conscience. That what is consciousness and conscience are like two extra sense organs added to the five we have. It is a sense of awareness and it is a sense of real conscience. For these two that what is special food is called Helkdonis and Abrustdonis. It is the kind of food that belongs partly to one's heart and partly to one's sex. And it is the conversion of that kind of food which will ultimately yield enough for the formation and the maintenance of "I", so that then, "I", becoming the creation of that what is the form of food which in us can be used for creation on the plane of earth, now will be used for the creation of that what really should help a man to free himself from earth. The difference between recreation and procreation using the same substance Abrustdonis for the formation ultimately of his conscience. You see my time is limited so that I cannot say too much any more because I won't see many of you maybe until Monday evening and perhaps then our time will be taken up by talking about something else. If you really think about work and really want to try and make attempts and really honestly try to follow the ordinary steps of A,B,C, if you really feel that something can be gained from it and that you could live in accordance with those kind of rules and you have to be quite clear what is taking place so that if you ever question why should it be so difficult and why should it not be immediately hundred percent objective. Of

course it never can be. Anything on earth must first go through the stages of subjectivity and gradually loosening up that kind of bondage that what can remain, you see this is what I mean, by the, by the, by the breaking of the vessel which contains the new wine. The breaking of that what we are as a human being with all our manifestations, tendencies, and ~~is~~ traits of character and idiosyncrasies. All of that ultimately will have to be left, either by means of death or by means of our own volition, willingly giving it up in order to create something that is more permanent. If you listened ~~xx~~ well to the music, this was in the music. -- And so, I think maybe --

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